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THE MOSLEM WORLD

A Christian quarterly review of current events, literature, and thought among Mohammedans

VOLUME XXXVII

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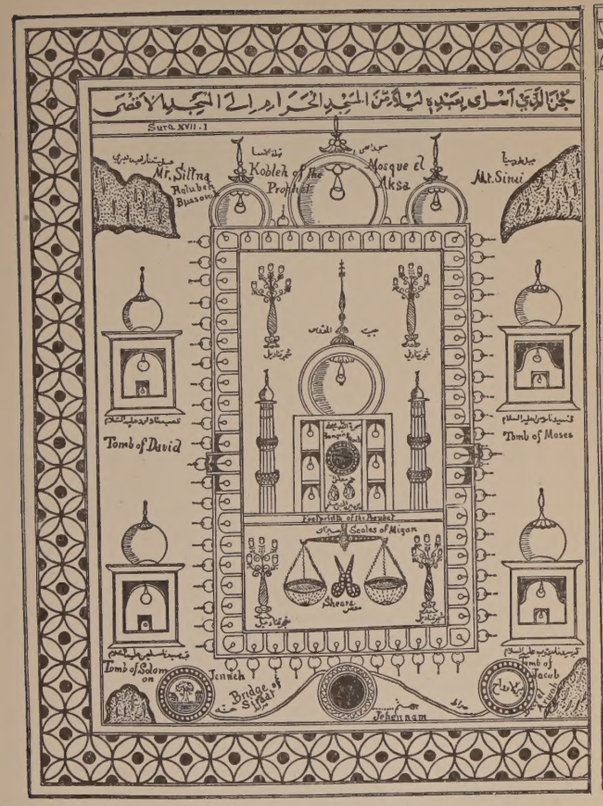
PLATE IV



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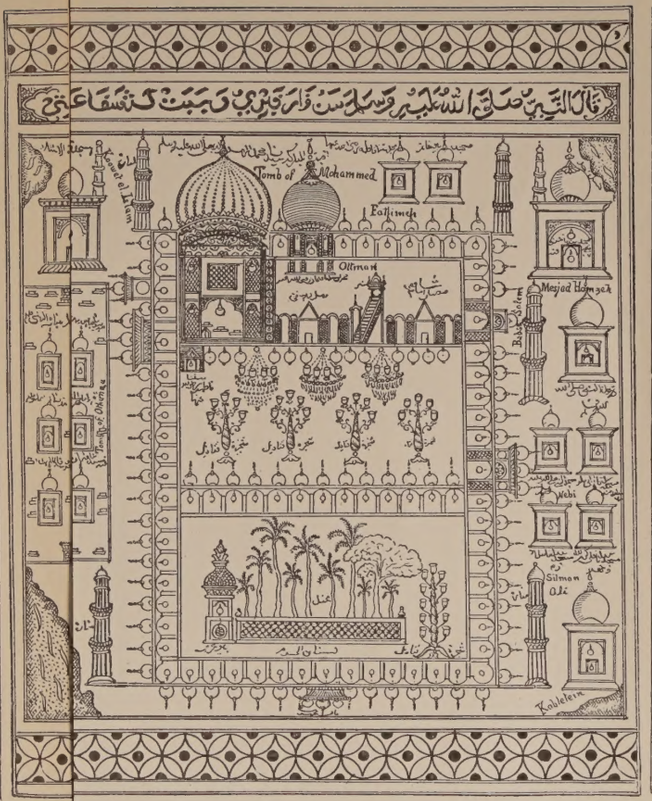

PLATE II

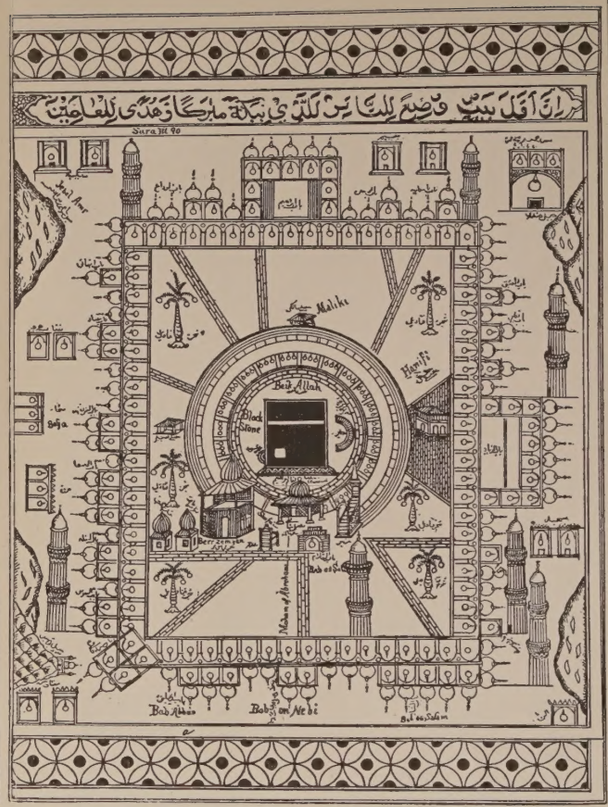

PLATE I

THE MECCA CERTIFICATE, which is given to pilgrims to the sacred city, is looked upon by Moslems as practically a passport to heaven. It is especially interesting because of the inside view which it gives of the Mohammedan religion. At the top of each page are quotations from the Koran.

PLATE I. has, at the right-hand upper corner, the representation of the Mosque of Muzdalifa and tents of the Pilgrims; to the left of this, the Mosque of Nimr, near Mount Arafat, and below it, the Mahmals of Syria and Egypt, *i.e.*, palanquins carried on camels, surmounted by flags. To the right is *Mount Arafat*, a sacred mountain about 12 miles northeast of Mecca, which, in Moslem tradition, is said to be the place where Adam and Eve met after the fall. The three pillars of Minâ, represented below, are ancient pagan shrines, at each of which every pilgrim must hurl seven stones at the devil. Near this is pictured the Masjid, or Mosque of Taif, the altar of Ishmael, the Dom of Abd-el Kader in Bagdad, and at the extreme right the Dome of "Our Lord" Husn at Kerbela, where thousands of corpses of deceased Persians are brought yearly to b buried. It is northwest of Bagdad. There are also pictured the birthplaces of Moh umed, Ali Ibn Abi Talib, Abu Bekr, and Fatimeh, and the Tomb of Amina and Kha ah; also two bell-shaped hills, Jebel Thaur and Jebel Nur.

PLATE II. pictures the quadrangular court of the Mecca Haram, within which is the cular colonnade, enclosing the *Kaaba* or *Bait Allah*, the house of God. Below the presentation of the Kaaba is depicted the famous "station" of Abraham, a stone 20 in hes long by 15 inches wide. It is in the shape of a basin, and is buried in the earth The name of Abraham is connected with it from the tradition that he first built the aba. Below this may be noticed the famous "Bîr Zemzem," or Well of Zemzem, which is claimed to be the spring which Hagar saw, when Ishmael was dying of thirst. Around the circle are the praying places of the Maliki, the Hanafi, the Hanbali and the Shafai, the four great sects of Islam. Around the quadrangle are 20 gates, such as Bab-al-Nebi, Gate of the Prophet, Gate of Abraham, of Peace, of Abbas, of the Mare, the Mule, Safa, of Farewell, of Wisdom, etc., etc.,—besides various shrines.

PLATE III. shows representations of the Holy Places of *Al Medina*, the tomb of Mohammed. The large dome in the upper left-hand corner is the tomb of Mohammed. Around the page are drawn the mosque of Fatimeh, mosque of the Strength of Islam, the mosques of Hamzeh, Abu Bekr, Ali and Suleiman, the tomb of Othman, and various other shrines.

PLATE IV. contains the Holy Shrines of Jerusalem. The Haram-es-Sherif, or the quadrangular area once occupied by the temple of Solomon, occupies the centre of the cut. The Mosque commonly known as the Mosque of Omar, is here styled "Bait-al-Muqdas" or the Holy House. Under the dome in the black circle is the Rock of God, or the Suspended Stone, which the prophet kicked back when it tried to follow him to heaven. The two footprints of the prophet are pictured under the rock. Below this are the Scales or Mizan, in which all men's deeds are to be weighed at the last day, together with the shears which cut off the life of men. At the bottom is the great *Bridge* or *Sirat*, of vast length, the width of a hair, and sharp as a razor, over which every mortal must walk barefooted. At the right of it is the pit of Jihennam or hell, and to the left Jinneh or Paradise. Around this area are pictured the tombs of David, Solomon, Moses and Jacob, and in the right-hand upper corner is seen Jebel Tur Sina, or Mount Sinai.